

IN THE GURU'S FOOTSTEPS



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THE SIKH MISSIONARY SOCIETY U.K. (REGD.)

8-10 Featherstone Road, Southall, Middlesex, UB2 5AA.

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Guru Hargobind Sahib Ji



IN THE GURU'S FOOTSTEPS

**G.S. SIDHU,
G. S. SIVIA
&
KIRPAL SINGH**

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The Sikh Missionary Society is striving for the advancement of the Sikh religion in the U.K. and abroad by publishing literature in English and other languages. The object is to enlighten the people of other faiths about the Sikh religion. Most of our books are meant for our younger generation.

The Society distributes its publications and some gurnat literature free. It also supplies books on Sikh Religion. Adi Guru Granth Sahib (Birs) and its translations are also available.

The Society holds Gurmat camp for youth in July/August every year.

It also runs Kirtan classes every Wednesday. Children and others interested in learning Music can avail of this opportunity.

The society offeres services for Akhand Path and other religious functions.

The society supplies Kara, Kangha, Kirpan and other Sikh artefacts.

The membership of the society is open to all. Subscriptions for life members is £100 in one payment.

In view of the heavy demand, the books has been reprinted in its original form. The Sikh Missionary Society thanks the Sadh Sangat of Sri Guru Singh Sabha Gurudwara Southampton for donating the entire cost of printing this edition. The Society thanks all those who make domations to assist in the publication of its books.

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B.S. Grewal
Hon Secretary
Sikh Missionary
Society U.K. (Regd.)

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The Sikh Missionary Society was the brain child of three eminent postgraduate literates, namely Gurbachan Singh Sidhu, Gurbakhsh Singh and Kirpal Singh Rai, who were really passionate about providing an insight into the Sikh Religion, culture and history to wider audience, especially the younger generation. Their idea of providing reading material free of charge is being followed even today.

The Society continues to produce literature in English and Punjabi and this enables people of other faiths to learn about Sikhism. In addition to this, the Society participates in other activities such as arranging lectures on Sikhism, teaching of Punjabi language, Gurbani recitation, Akhand and Sehaj Paths, AnandKarj as well as registration of marriages.

For the past 38 years the Society has also been organising highly successful annual Gurmat Camps for young Sikhs to promote community living in the Gurmat way as part of wider society, respecting others and being good citizens.

With the completion of the Guru Angad Dev Complex, a new National Resource Centre has been opened where prayer books, books on Sikhism in Punjabi and English, GCSE and A Level Punjabi books, greeting cards, CDs, DVDs and a wide range of Sikh Artifacts are available. The Sikh Missionary Society uses the latest IT tools in order to do Sikhi Parchar and has its own website as well as Email ID.

The membership of the Society is open to all those who are sympathetic to the cause of the Sikh Faith and agree with the aims and objectives of the Society by completing the prescribed membership form.

Bahadur Singh
General Secretary
The Sikh Missionary Society, UK (Regd)
December 2015

ACKNOWLEDGEMENTS

I am delighted to bring out this book produced by Messrs. G. S. Sidhu, G. S. Sivia and Kirpal Singh in the series of their books for English speaking children. This is the third book in the series of which "Guru Nanak" was the first and "The Guru's Way" the second. It is gratifying to mention that the first two books have been very widely acclaimed and appreciative reports have been received from readers all over the world. I must however point out that the first book was intended for the Primary school children and hence the vocabulary was carefully restricted to their needs, whereas the second book and the present one cater to the needs and standards of the junior children of secondary schools. The authors have worked very hard and had great difficulty in keeping the book as easy as possible and for all that I must express my gratitude to them.

The stories in this book are, of necessity, simple in scope and design and may be augmented by the teachers or parents, according to the needs of pupils.

I am grateful to the following ladies and gentlemen for their help in reading the manuscript and offering some very valuable suggestions for its improvement.

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I would like to place on record my gratitude to Mr. Alan James, M. A., of Educational Guidance Service, Huddersfield for his help in bringing the vocabulary down to the children's level and especially for

writing a foreword to the book. The authors wish me to thank him also for the help he has given them in going over and improving their verse translation of Guru Tegh Bahadur's Slokas (Couplets). The authors think that they have not been able to do full justice to this part of the book for fear of doing violence either to the integrity of the translation or to the English language. However, I feel that a doggeral is better than prose because in a way it keeps the tone and the spirit of the slokas close to the original.

I wish to acknowledge my indebtedness to "ROOPVATI international" for their kind permission to use their illustration of Guru Tegh Bahadur's martyrdom. My sincerest thanks are also due to Mrs. Mark of Southfields Secondary School, Gravesend, for drawing the pictures of Bhai Bidhi Chand and Makhan Shah.

Finally I wish to express my thanks to all those who have actively helped us by generously giving and collecting funds for this and other books that may follow.

27 Pier Road,
Gravesend, Kent.
1st July, 1971

DARSHAN SINGH HOTH
HON. General Secretary,
The Sikh Missionary Society, U. K.
Third Edition

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FOREWORD

When young Sikhs leave school and have to find jobs, set up homes, and make their way in life in Britain, they may face many difficulties and disappointments. At this time they will need the knowledge and ability to think for themselves, instead of wanting to be the same as everyone else, but they will also need the help of their families and confidence in the traditions of their community.

I recently spent three months with Sikh families in villages in the Punjab, studying the way in which children are brought up there. I saw how young children are encouraged to ask questions about the world around them, but noticed that religious traditions are learnt mainly by imitation-daily prayers, Gurburbs, the wearing of "five K's and other practices are part of life going on around the child which he never thinks of questioning.

In Britain, things are different. Sikh children see people practising many religions, and realise that there are many different "ways of life" They cannot be expected to learn just by chance, nor should they be asked to obey rules if some good reason cannot be given for them.

Sikhs are unusually tolerant of other religions- few religious leaders have laid down their lives as Guru Tegh Bahadur did, for the right of people to practice a religion THAT WAS NOT HIS OWN. Sikh parents sensibly allow their children to learn about Christianity, but they must realise that the Sikh religion is just as meaningful, even in western society: they must not think it is something that can be altered to match what other people happen to think, in the way that Ram Rai changed the Guru's words. It is a meaningful religion, as this book shows: Guru Har Rai's talk with the missionary from Rome shows how free it is of superstition, it is without the masses of rules and prohibitions that make slaves of some religious people; it has no ritual or idol-worship, as Bhai Bharu showed; it teaches that man must work out his own salvation by living a good and useful life, making the best of his abilities in serving his fellow men.

Sikh children growing up in Britain face problems that Sikhs in the Punjab have never had to solve. This book, like "Guru Nanak" and "The Guru's Way," will help them to decide whether the religion of their parents has any value in the life of British cities.

We in the West have made great technological progress, but our Society may have lost some of the qualities for which the Sikh community is remarkable. The stories of Guru Har Gobind explain his idea of SEWA (unselfish service) and mutual help amongst a community of equals; those of Guru Har Rai reveal a sensitive concern for the feelings of other people.

"The love and generosity of these Sikhs
Have enriched my heart and my home."

wrote Guru Gobind Singh in Shabad Hazare.

In five years teaching in multiracial schools and working with the Sikh community in a town in Northern England, and during my enjoyable stay in the Punjab, I have learnt much about the Sikhs and am sure that their presence in this country will enrich its ways of life. Already, Sikh children are playing their part in the life of our schools. The work of the Sikh Missionary Society U. K. will help them to value their community's traditions, and give them the self-confidence to overcome prejudice and ignorance.

ALAN JAMES, M. A.
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Education Office, Huddersfield.
17th June, 1971.

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Baba Budha enjoying the simple food and blessing Mata Ganga while smashing an onion.

CHAPTER ONE

THE WARRIOR GURU

Guru Arjan, the prophet and poet, was the fifth Guru of the Sikhs. Mata Ganga was his wife. One day Mata Ganga said that she wanted to go and offer a special dinner to Bhai Buddha, a holy Sikh who had been a close companion of the first five Gurus. Bhai Buddha lived on a farm, earned an honest living, and meditated on the divine Name. This is why he was very popular among the Sikhs, who had great respect for him. Guru Arjan agreed to Mata Ganga's request but said, "My dear, if you really want to please the old Baba, do as I tell you. Don't put on a special show. Prepare a simple meal yourself and serve it with a little salt and a few onions. This will be just the kind of meal he loves. Do not forget to take him a lot of buttermilk."

Mata Ganga did as she was told. When the simple meal was placed before the old Baba, he looked very happy. He started eating joyfully and as he was about to crush the onions he said, "O mother, I am only a slave of the Guru. I like your meal very much. I foresee that you will have a son who will be a great man. He will be the true king of the people. He will crush the power and the pride of the tyrants as I smash these onions under my fist. The people will gather round him and he will make them free and fearless."

Mata Ganga came back happily with the blessings of the old Baba. After some time, a baby son was born in the Guru's house. He was named Har Gobind and he grew up into a promising boy. Guru Arjan was very fond of him.

By the time Har Gobind was nearly nine years old, Guru Arjan had completed The Granth (The Sikh Bible) for the Sikhs. He had also built the Golden Temple in Amritsar. The Moghul Emperor Jahangir did not like all this. So he arrested the Guru and tried to force him to accept Islam and make changes in the holy Granth. This the Guru would never do. He was therefore starved for many days, made to sit in hot water and finally roasted on a red hot iron plate. The Guru

remained perfectly calm and peaceful until the end. He sacrificed his life on 30th May, 1606, and became the first martyr in Sikh history. Before he died, he left this last message to the Sikhs and his son, Har Gobind.

"Go and name young Har Gobind as your Guru. Tell him not to mourn for me but to sing God's praises and live in the same way as the first four Gurus and I. Let him sit fully armed on his throne and keep an army."

The words of Guru Arjan rang through the bazaars and streets of India. People looked up to the new Guru for guidance.

Bhai Buddha came as usual to invest young Har Gobind as Guru. Thousands of Sikhs came to watch the ceremony. Har Gobind sat on a throne decorated for the occasion. A seli (a woollen rosary) and a turban were brought for the Guru. When everything was ready, Bhai Buddha got up and offered them to the Guru. The Guru accepted the turban but he refused the Seli.

"I don't want to wear a Seli," said the Guru, "My sword belt shall be my Seli, and I shall wear my turban in the same style as an emperor."

A sword was immediately brought and offered to the Guru but he said that he wanted two swords instead of one. When the two swords were brought, Bhai Buddha offered them to the Guru and said, "My Guru, your new way looks rather puzzling to many of the Sikhs, but I am sure you know best."

The Guru wore the two swords, one on the left and the other on the right. He tied his turban in a new style and decorated it with a band of diamonds and other gems. Dressed like this the Guru looked every inch a warrior. He stood up and said, "My dear Sikhs, don't be surprised that I have begun to wear two swords. The sword which I wear on my right, stands for Bhagti (spiritual power). It is a symbol of my Guruship. It means that I shall strike at superstition and lead my Sikhs to light and true knowledge, about God. The second sword, which I wear on my left, stands for Shakti (worldly Power). It is a

symbol of your freedom. This sword will protect you from tyranny and injustice. It will make you free and fearless."

All the Sikhs were very pleased with this new way of the Guru. Soon after this the Guru gathered many Sikhs at his court and trained them as warriors. They would sing God's praises and spend the evenings in physical exercises. The Guru began to receive offerings of horses, bows, arrows, swords and shields. The Sikhs never doubted that this new way would succeed, and in a very short time a regular army was to be seen at the Guru's court. The Sikh warriors travelled up and down the country in full freedom and without fear. Thus the Sikhs became the Robin Hoods of the Punjab.

"When all efforts to restore peace
Prove useless, and no words avail,
Lawful is then the flash of steel,
And right it is, the sword to hail."

(Guru Gobind Singh)

"He alone is the seasoned warrior;
Who fights for just causes.
He fights to the last drop of blood;
And never accepts defeat."

(Guru Granth Sahib)

CHAPTER TWO

GURU HAR GOBIND AND THE EMPEROR JAHANGIR

Guru Har Gobind began to hold Diwan (Court) twice a day, in the morning and in the evening. The Sikhs used to come in large numbers. They would learn the meaning of life and true ways of living it. The Guru's Darbar (Court) looked splendid and everyone who came to see it went away greatly impressed. The Guru and the Sikhs were the friends of the people, Hindus and Moslems alike. The Sikhs called the Guru - Saccha Patishah (the True King). In spite of his great power and popularity, the Guru would not claim even an inch of land. With the help of his faithful Sikhs he had the Akal Takhat (the Throne of the Immortal) build at Amritsar. It is just opposite the Harimandir (the Golden Temple). It was here that the Guru and the Sikhs would discuss all matters concerning the Sikhs and the country and make decisions. Soon after the Guru also had a castle named Loh Garh (the fort of steel) built at Amritsar.

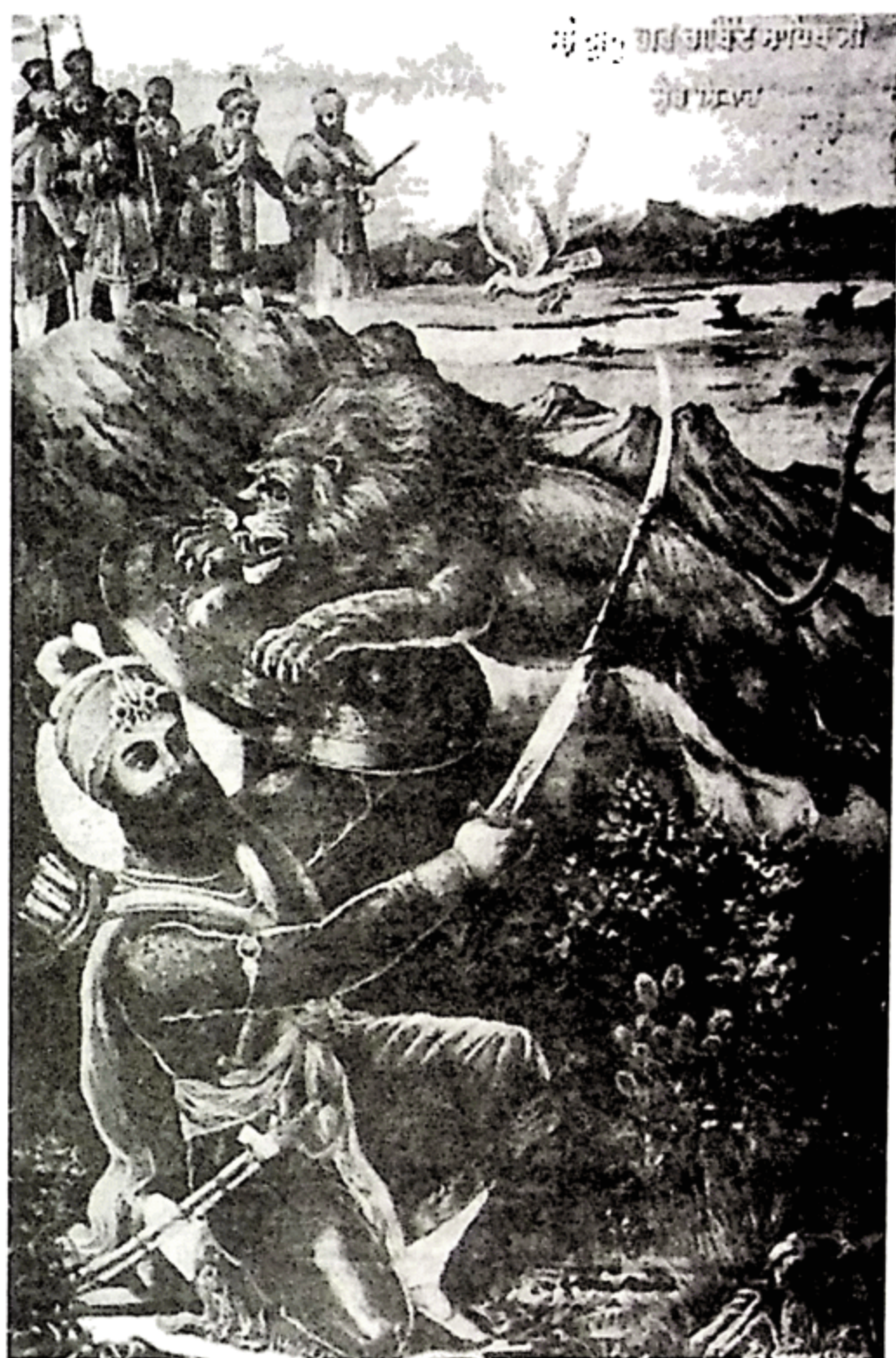
Emperor Jahangir did not like this policy of the Guru. He was rather suspicious, so he sent for him to come to Delhi and explain all about his ideas and intentions. When the Guru reached Delhi, the Emperor had a long meeting with him and asked a number of questions about God and kingship.

Jahangir: My friend, could you tell me the difference between the Hindu god, Parmeshar and the Moslem god, Allah?

Guru Har Gobind: I don't see any difference between the two. I see only one God. Truth is His name. He is the Creator, all merciful and the Lord of us all.

Jahangir: What do you think of our world?

Guru Har Gobind: God created it. It is He who looks after the world and He will destroy it. There are millions of worlds like ours; they surround this world on all sides. Nobody can know the exact number. The number could be given if man had the power to count



Killing a lion

them. Only the Creator knows the number of worlds and their sizes. We only need to know that our Lord is great - How great! He alone knows.

Jahangir : O Guru, tell me who are better - the Hindus or the Moslems?

Guru Har Gobind : God created light and all are born from it. We cannot say who is good and who is bad. The Creator is in the creation and the creation is in the Creator. The world goes on as the Lord wills. All the people are the sons of the same God and so they are all equal.

Jahangir : Who is a good ruler?

Guru Har Gobind : God is the only perfect ruler. His laws are just and faultless. A king must always be helpful and kind to his people. He should make sincere efforts to remove all the sufferings of his people and to look after all their needs.

KILLING OF A LION

Jahangir liked the Guru's ideas very much and made friends with him. The Guru became the Emperor's guest. One day, Emperor Jahangir and Guru Har Gobind were out in the forest hunting. The Emperor was accompanied by many of his noble men. There were many more helping to drive the game animals towards the royal party. Some of the royal party were riding elephants and horses. The Emperor and a few of his body-guards were standing on the ground, suddenly, a tiger rushed forward and made horses and elephants tremble with fright. They saw it leaping straight towards the Emperor and his party. Bullets and arrows were showered from all sides but they went to right and left of the tiger. There were loud shouts of distress and screams for help from all sides. The Emperor called upon the Guru to save him. The Guru at once dismounted from his horse and, with his sword and shield, ran quickly between the Emperor and the tiger. Just as the tiger was about to spring upon the Emperor. Guru Har Gobind struck it a powerful blow with his sword. The tiger fell to the ground and the Guru delivered a final blow to kill it. The Emperor and the royal party were amazed at the Guru's skill and bravery. They thanked him for his help in time of grave danger.

CHAPTER THREE

THE LIBERATOR

(Bandi Chhor)

Emperor Jahangir and Guru Har Gobind became friendly. Wherever Jahangir went out to camp, there was a separate tent and a camping ground for the Guru as well. One day, a humble Sikh of Agra came to the royal camp to see the Guru. He was a poor grass-cutter and wanted to make an offering of two copper parse (coins) to the Guru. The tents of Guru Har Gobind and the Emperor were pitched side by side. There was a soldier on guard duty. The Sikh went up to him and enquired : "Where is the True King? I want to see him."

"Over there," said the soldier pointing towards the Emperor's tent.

The Sikh came to Emperor Jahangir's tent, bowed and placed his humble offering before him. He stood up, looked around and felt puzzled. The king was surprised at his behaviour and the simplicity of his dress and manners. He thought that the man was out of his mind, so he asked him, "What do you want?"

"Nothing Sir," said the Sikh, "I only came to pay my homage to the true king, the Lord of the world who can in the twinkling of an eye, wash away all my sins and unite me with God."

"Nonsense," said the King, "Go away, you fool. I'll have you hanged if you stay another moment."

The Sikh was very upset and said, "Oh my dear Guru, people say that Har Gobind is as kind as Baba Nanak, and accepts a flower as happily as millions of rupees. I cannot understand why my humble offering has offended you so much. You can be sure that this offering is out of my honest earnings, which I could only save with much difficulty."

The Emperor then understood the whole matter, and directed the Sikh to the Guru's tent. The poor grass-cutter hastily picked up his two copper coins and without a single word of thanks or respect to the king, ran to the Guru's tent. There he met the Guru, bowed to him and made the offering. The Guru accepted the offering and was so happy to see his humble Sikh that he rose from his seat and embraced him little caring what he was offering and how shabbily he was dressed. Having received the Guru's blessing the Sikh found much comfort and happiness.

The Emperor thought seriously about the whole matter and particularly about the meaning of the words "True King." He was rather cut up about this incident : the use of the words "True King" for the Guru had offended him very much. He discussed the incident with his ministers, one of whom, named Chandu, was the man who tortured Guru Arjan (Har Gobind's father) to death, and he was already waiting for a chance to create a split between the Guru and the king. He always feared the growing friendship between them because it could lead to his own ruin. So he persuaded some other ministers to join him and they succeeded in poisoning the mind of the Emperor against the Guru.

One day, after having eaten food from the Guru's free kitchen (*Langar*), the Emperor felt sick. Chandu was very quick to put the blame on the Guru. He said that the Guru was thinking of killing the Emperor by foul means; that was why the Guru kept an army and gave it regular training. The Emperor believed there was danger, so he ordered the Guru's arrest and imprisonment in the fort of Gwalior, two hundred miles south-west of Delhi. When Guru Har Gobind was taken to the fort of Gwalior, the Sikhs of Delhi and Amritsar guessed there had been foul play and made a great protest. However, the Emperor became well again after a few days but his orders had already been carried out, and the Guru was in prison.

Chandu wrote to Hari Das, the commander of the Gwalior fort, ordering him to poison the Guru or have him murdered; for this he

promised a large reward. Hari Das however, had become a devoted follower of the Guru by then. He placed all of Chandu's letters before the Guru, who only smiled and said nothing.

BANDI CHHOR

There were many Rajahs and princes in the prison. The Guru preached his religion among them every day and many soon became his followers. Later the Emperor's favourite wife, Queen Nur Jahan, felt that the Guru had been imprisoned unjustly. She convinced the Emperor of the Guru's innocence and ordered his release. When the order reached Gwalior, the princes begged the Guru to help them to get their freedom also. So the Guru refused to leave the fort unless all the princes were set free. It was really a big question for the Emperor to decide. Nur Jahan once more played her part, and the Emperor agreed. Thus 52 princes were set free, along with the Guru. The Guru was hailed as '*Bandi Chhor*' who sets prisoners free, and the news spread all over India. In the historic fort of Gwalior there is still a shrine of *Bandi Chhor* Pir. Hindus and Moslems visit the place in honour of the great event. A Moslem *faqir* (saint) sits there in memory of the great man whom he knows as '*Bandi Chhor*.' In the Punjab, too, Guru Har Gobind is still remembered by this name.

After his release, the Guru went straight to Amritsar. On the way people sprinkled water on the dusty roads, started *Langars* (Free kitchens) and placed earthen lamps on their house tops at night. When he reached Amritsar, thousands of Sikhs thronged to see the Guru and, on the night of his arrival, they decorated the whole town and placed lamps in the streets and on the housetops. They distributed sweets and put on their best clothes. This happy event is still celebrated every year in October or November. The celebrations in the Golden Temple are so famous that thousands of Hindus, Sikhs and Moslems assemble there on the night of *Diwali* to watch the fireworks.

CHAPTER FOUR

BHAI BIDHI CHAND

Guru Har Gobind was now known far and wide. The Sikhs came to him in their thousands. They brought him offerings of arms and horses. One day a Sikh brought the news that Jahangir had died, and his son, Shah Jahan, had become the Emperor in Delhi. The new Emperor and the Governor of the Punjab did not like the Guru and his activities.

In the year 1630, two Sikhs named Tara Chand and Bakhat Mal of Kabul (Afghanistan) set out with two beautiful horses as offerings to the Guru. The names of the horses were *Dil Bagh* (Heart's Happiness) and *Gul Bagh* (Flower of Happiness). It took the Sikhs many days to reach the Punjab. One evening they came to Lahore, which was the capital of the Punjab in those days. They stayed there for the night under a tree just opposite the Lahore fort. Next morning, when they were about to set off to see the Guru, two Moghul Officers saw them and their horses. They came along and questioned them.

"Who are you, and where are you going?" said one of the officers.

"We are Sikhs of the Guru and have come all the way from Kabul," said Bakhat Mal politely.

"But where are you going?" repeated the second officer, "and where did you steal these horses from?"

"Sir, we are going to present these horses to our Guru," said Tara Chand confidently. "We haven't stolen them. The Guru's Sikhs never steal."

"Why are you taking such beautiful horses to the Guru? And what will he give you in reward?" asked the first officer.

"Sir," said Bakhat Mal, "We don't want any reward. He is our true king. These horses are our humble offering to him."

"Why don't you present them to the Emperor?" said the second officer.

"No," said the Sikhs. "These horses are meant only for the true king Guru Har Gobind. We don't care a fig for anybody else."

The Sikhs wanted to leave, but the Moghul officers arrested them and took their horses away to the royal stable. The two Sikhs protested but all in vain. At last they were taken to the *Qazi* (the Moslem judge) where they told the whole story about themselves and the Guru, but nobody believed them. In a fit of anger Tara Chand said, "This is most unfair and unjust. We have been robbed by the Government itself. A Government which robs its peaceful citizens in broad daylight is no good at all." The *Qazi* became very angry and ordered them to be put into prison for two days. After their release the Sikhs set out for the Guru's Court but without their horses.

After a week's journey the Sikhs found the Guru in the village of Bhai Rupa (District Ferozepore). The two Sikhs went up to the Guru, bowed and sat down. When the Morning prayer was over, the Guru looked at the two Sikhs and said, "Dear Sikhs, you seem to have come a long way and you look tired and sad. What is the matter?"

"Dear Guru," said Bakhat Mal, "You are our 'True King' and know everything. We started from Kabul and here bringing two horses as an offering to you, but on the way at Lahore, the Moghul officers took away our horses by force. We were helpless and couldn't do anything. The Guru heard the whole story and was quiet for a moment. Then he said, "Dear Sikhs, do not worry about horses. They are the Guru's horses and shall come to the Guru if God wishes. Take a rest and have a meal in the *Langar*, sing God's praises and forget all about the horses."

That day after the evening prayer the Guru narrated the story of the Moghul injustice to the whole gathering and said, "Is there any Sikh who can go and bring back the Guru's horses from the Lahore fort?" Immediately Bhai Bidhi Chand stood up, folded his hands and said, "O True King, just pat me on my back and this humble servant will be able to do this task very easily."

Next day, Bhai Bidhi Chand set out on his journey to Lahore. On reaching there he stayed with another Sikh and made plans for his mission. He put on the clothes of a poor grass-cutter, mowed a bale

of soft, green grass and in the evening passed near the fort with it. The stable keeper stopped him and bought his bundle of grass, asking him to carry the grass into the stable. Bhai Bidhi Chand did as he was told. He told the stable keeper that his name was *Kasera* and that he would be pleased to work as a royal grass-cutter. The stable keeper was pleased with his simplicity and good manners, so he appointed him as a servant at the stable. *Kasera* worked well and was soon very popular.

BHAI BIDHI CHAND MAKING THE HORSE JUMP OVER THE FORT-WALL.

One night, when it was a festival, all the soldiers and servants got drunk. Bhai Bidhi Chand thought he should make the best of this chance. At dead of night, he saddled the horse, *Dil Bagh*, mounted it and leaped over the wall into the river Ravi which flowed by the Lahore fort. It was really a daring feat and before anybody could get up and stop him he was a long way off galloping towards the Guru. On reaching the Guru, he humbly presented the horse and asked for his blessing to enable him to recover the second horse: *Gul Bagh*, as well. With the sweet *Japji* (The Sikh morning prayer) on his lips, he set out once more on his second adventure.

While the Moghul officers at Lahore were preparing to track down the thief, Bidhi Chand was once more in the streets of Lahore. This time he disguised himself as an astrologer and went out to the royal fort. The Moghul Government had put a price of *One Lakh rupees* (100,000 rupees) for information leading to the arrest of the thief. Bhai Bidhi Chand declared that he could tell all about the horse and its theft. The Governor invited him to come at once and asked for his help. On reaching the Governor, Bidhi Chand said, "I am a famous astrologer and tracker. My name is *Ganak*. Take me to the place of the theft, show me the other horse and the stables from which the horse was taken. I will then tell you all about the thief, the horse, and the place where they are at the moment." The Governor agreed and took '*Ganak*' to the stables.



Bhai Bidhi Chand making the horse jump over the
fort-wall

On reaching the stable, 'Ganak' asked the Governor to have all the gates and doors locked as they had been on the night of the theft. It was no sooner said than done. He then asked the Governor to saddle the horse, ride on its back and see if he could find any way out. The Governor did as he was told but failed to find any way by which a thief could escape. 'Ganak' asked if he could try it for himself. The Governor could not guess what he planned to do, so he allowed him to try. 'Ganak' at once rode on the horse's back, for a moment closed his eyes as if he were praying, and said, "Sir, the thief is not far away. Your first horse will very soon join the second. I am sure before long the matter will be over. The name of the thief is Bidhi Chand. He is the Sikh of Guru Har Gobind. At this moment he is in Lahore. You must be quick to arrest him otherwise he will be off to the Guru." Saying this Bidhi Chand spurred the horse and made him jump over the fort wall. Before the Governor could have the doors unlocked, Bidhi Chand and the horse were a long way from the city.

Bhai Bidhi Chand presenting the rescued horse to Guru Hargobind. When the second horse Gul Bagh reached the Guru. Tara Chand and Bakhat Mal were overjoyed. They presented the horses to the Guru and the Guru changed the names of the horses. Dil Bagh became *Jan Bhai* (As dear as life) and *Gul Bagh* was given the name of *Sohela* (A dear friend.)

"Kings are butchers, cruelty is their knife;
The law has taken wings and flown away.
It is the night of falsehood,
And the moon of truth can be seen nowhere.
I have searched everywhere and am tired of the quest;
Lawlessness prevails and there is no hope of justice.
Pride in our hearts is the root of all evils,
O Nanak! how shall we be saved?"

(*Guru Granth Sahib*)

CHAPTER FIVE

THE CLASH

The growing strength of the Guru and his Sikhs was regarded with alarm by the Moghul Emperor. He wanted to crush the power of the Sikhs for ever. So the Moghul army prepared itself for a direct blow at the Sikhs. The Emperor, Shah Jahan, wanted the Guru to stop preaching his faith to the people. He wanted to see the Guru's city of Amritsar destroyed. The Guru and his Sikhs could never allow this to happen. Both sides were preparing for a showdown.

A large army of Moghuls set out for Amritsar under Mukhlis Khan's command. When the battle started, the Sikhs fought back, determined to defeat the enemy. The fighting continued for many weeks and neither side seemed likely to win. There were many killed on both sides. A part of the city of Amritsar was sacked and looted. However, one day, in a face to face battle, Mukhlis Khan was killed and the Moghul army was scattered. Before reinforcements could come from Lahore, the Guru and his remaining Sikhs left Amritsar and went to Kartarpur. The Guru gathered more of his Sikhs and got ready to meet a second attack.

After some time, another big army was sent against the Guru under the command of Qamar Beg. A pitched battle took place between the Guru's army and that of the Moghuls near the village of Lahra. It was a very tough fight in which the Moghul commander was killed. Although the Sikhs did not win they did well and the Mogul army suffered many deaths and injuries.

PAINDE KHAN RECIEVES GURU HARGOBIND'S FORGIVENESS

The Moghuls were still determined to defeat the Guru and take him prisoner. This time the Moghul army was led by Painsa Khan. Painsa Khan had been in the service of the Guru for a long time, but

had later left the Guru's service and joined the royal army. He said, "I know the Guru, and I have fought on his side for a long time. I can crush him if I am made the commander of the Imperial forces." The Moghul Governor agreed and Painde Khan was given the joint command of the army with Kale Khan. This time the Moghul army besieged the town of Kartarpur where the Guru was staying. Once again the Guru and the Sikhs put up a brave fight. They drove away the royal army killing both Painde Khan and Kale Khan. For ten years afterwards the Moghul army never dared to face the Guru again.

After the battle, the Guru went to Kiratpur in the Hills. There he spent the rest of his life peacefully and spread his message far and wide. The rulers of Kahlur, Kulu, Haripur, Suket and Chamba became his devoted followers and a large number of people of the hill states became his Sikhs.

"He sets up gods and goddesses at home,
He bathes them and worships them,
He offers flowers, sandal-wood and saffron,
And falls at the feet of the idol to seek favours,
But for his own food, he begs from door to door.
Bitter are the fruits of blind worship of idols;
The idol neither feeds the hungry nor saves the dying."

(Guru Granth Sahib)

"He who considers that a stone is God;
Worships in vain."

(Kabir-Guru Granth Sahib)

CHAPTER SIX

THE RIGHT OFFERING

Guru Har Gobind once visited Kashmir. There lived his faithful follower Sewa Das who was always longing to serve the Guru. Sewa Das lived in the town of Srinagar where the Guru planned to go. On the way, however, another faithful follower, Kattu Shah, met the Guru and requested him to stay with him in his cottage for some days. The Guru promised to stay with Kattu Shah on his way back. He advised Kattu Shah to sing God's praises day and night.

Kattu Shah was so faithful that from the very moment the Guru departed, he began to recite hymns. He was so absorbed in God's Name that he forgot even sleep and did not care for food. Many days passed: yet Kattu Shah continued remembering God day and night without a break. He became very thin and weak but the Guru's words were still ringing in his ears.

One day a group of pilgrims, on their way to see the Guru, broke their journey at Kattu's cottage. Kattu offered them water and did all he could to help them. He was sorry that he did not have anything else to offer the pilgrims. Kattu noticed a honeypot which the pilgrims were carrying to the Guru and requested them to show him the honey. When the pilgrims showed it to him he asked to have a little on his finger to taste, but the pilgrims refused, saying, "We cannot offer you any honey because it is meant for the Guru only." Kattu insisted but in vain. At last he said, "The Guru never eats the whole of anything himself. He always sends offerings to his *Langar* (Kitchen)." The pilgrims, however, were not satisfied with Kattu's answer and therefore they refused to part with even a drop of honey. Kattu looked at the honeypot and said, "I wonder if the Guru will accept your offering!"

The pilgrims reached the Guru's camp and placed the offering before him. The Guru looked at the honeypot, smiled, and called one of the pilgrims to come and take the lid off the pot. Everybody was surprised to see that the honey had turned rotten and was giving out a foul smell. The Guru said, "Dear friends, the Guru is never hungry for offerings. Whatever you bring to me is distributed among the people. Today, however, I wish that this honey should be given only to those who have brought it." The pilgrims were extremely surprised and curious to know how their fresh honey could turn so bad. They did not know what to do. They begged the Guru's pardon whereupon he said, "Listen my friends, the Guru does not want to grow fat on the offerings of his Sikhs. The idea of the offerings is that those who can spare should help others in need. The offerings you bring to me are for the common good. God wants us to help the blind, the lepers, the orphans, the old people and all those who are sick and helpless. With the help of your offerings, Guru Arjan started a home for lepers at Tarn Taran. Wherever you find a needy person, place your offerings there and understand that in this way they will reach me. The offerings that do not reach the needy are useless. Take this honeypot away, this is the result of refusing to help the needy in whom is the spirit of the Guru. Go to my kitchen, prepare fresh food and take it to Kattu Shah at once."

The pilgrims immediately did as they were told but one of the Sikhs asked the Guru, "Why, O Guru, do you prefer a Sikh to yourself?"

The Guru smiled and sang this hymn of Guru Ram Das :
"No one knows the secret of the Guru's mind or what shall please him.

The Guru resides in the hearts of his Sikhs,

He is pleased with him who loves them.

As the Guru tells them, so do they act and pray.

The work of the Sikhs, finds favour.

The Guru works through the Sikhs and none shall reach the Guru
Except through the Sikhs.

The Sikhs should work for those who remember God and serve
His people.

The Sikh should have no connection with wrongdoers.

Nanak proclaims that unless men remember God and help His
people,

Their labour goes to waste."

The Guru explained his point further by singing another hymn :

"The Guru is a Sikh and the Sikh is a Guru,

They are both one, but it is the Guru who gives instruction.

He puts the spell of God's Name in his heart;

O Nanak, God can easily be realized through following the Guru."

All the Sikhs bowed before the Guru and understood the right
way of making offerings.

"Going from pilgrimage to pilgrimage

Does not wash away doubt,

Nor cure the ills of birth and death

That beset the entire world;

Only God's seat is immune from this worldly sickness,

The truly wise worship the Name in prayer and action."

(Guru Granth Sahib)

CHAPTER SEVEN

FAITH MOVES MOUNTAINS

A faithful Sikh and his wife lived in a village. They had no children. One day a group of Sikhs on their way to see Guru Har Gobind stayed at their house. Both husband and wife entertained the Sikhs as best they could. When the party was about to leave, the couple asked them to pray that their wish to have a son might be fulfilled. The Sikhs prayed for the gift of a son in the family and advised the couple to meditate on God, work honestly and help the needy. The couple faithfully acted upon the advice of the Sikhs and, by the grace of God, after a time they had a beautiful son. They named him Gurmukh (the Guru's Follower). The devoted parents often told stories about the Guru to the Child as he was growing up. The boy was so intelligent that he not only loved to hear about the Guru but also learned many of the Guru's hymns by heart. When Gurmukh was ten years old, both his parents died within a very short space of time leaving poor Gurmukh alone and friendless.

Gurmukh felt lonely, sad and helpless. He prayed to God in the morning and evening and always asked people about the Guru and his whereabouts. He had learnt from his mother that the Guru was very kind and helped his Sikhs in every way. He had now an intense desire to see the Guru in person and listen to his kind words: One day, a Sikh told him that Guru Har Gobind was staying at Amritsar. Gurmukh got up early, repeated the *Japji* (morning prayer) and set out for Amritsar in order to see the Guru. He had covered a long distance and was near the city of Lahore when a Pathan soldier met him on the way. The soldier asked Gurmukh many questions and, finding he was alone, he forced the poor boy to work for him as a slave. The Pathan made him work very hard indeed. The boy longed to see the Guru but the Pathan would not let him go. No one dared to free him from the Pathan and poor Gurmukh longed for a sight of the Guru's face.

One day, when the boy was working on the Pathan's farm, a Sikh *Masand* (agent of the Guru) happened to pass by. The boy dared not go with the Sikh. He gave the *Masand* a *paisa* (a copper coin), begged him to offer it to the Guru, and to request him to help his young Sikh out of difficulties. The *Masand* accepted the humble offering, blessed the boy, assured him of the Guru's help and proceeded on his way. When the *Masand* reached the Guru at Amritsar, he placed Gurmukh's *paisa* before the Guru and told him the whole story, asking the Guru to help the Sikh boy. The Guru listened to the *Masand* attentively, smiled and said, "He has sent his *Paisa* with faith and God will bestow His glory on him. His *paisa* is more than a hundred thousand rupees to me. As regards helping him, I must say he who has faith needs no help. His faith will help him out very soon. I can only pray for him." Saying this, the Guru stood up and all the Sikhs joined him in praying to God to help the Sikh out of his troubles.

Back in Lahore, the poor boy was expecting help from the Guru day and night. With every rising sun he would pray hopefully, but the setting sun always left him as sad and disappointed as ever.

One day, the Pathan asked Gurmukh to accompany him to a village carrying one of his suitcases. It was summer and the suitcase was so heavy that the boy could hardly walk. Tired by the heat and the journey, they stopped at a well to rest and take a drink. As the Pathan was drawing water from the well, his foot slipped and he tumbled over into it. Gurmukh tried his best to save the Pathan and cried for help, but the Pathan had drowned before anyone could come to help. Gurmukh thought to himself, "If I go back to the Pathan's house and tell the truth, nobody will believe me, and I will be called a murderer. Even if they believe me, they will keep me as a slave forever and make me work hard for rest of the life. He did not know what to do. At last he sat down and began to sing the following hymn of the Guru :

"The hot wind (misfortune) does not touch the man who accepts the protection of the Lord.

Round about me is God's fence so nothing can hurt me.

I have found the true Guru who leads me to God.

He has given me God's name as a medicine and I have fixed my attention on the one God.

The Saviour has saved me and cured all my sickness.

Says Nanak, mercy is shown to me, and God is my helper."

Having repeated the hymn he decided to run away and seek the protection of the Guru. In order to find out what was in the suitcase and whether it was worthwhile carrying it along, he opened it, and found it full of clothes, jewels, ornaments of gold, and two thousand rupees. Gurmukh decided to offer everything to the Guru. He tied them all up and set off for Amritsar. Night overtook him near a village and he asked for a night's lodging in the house of a woman whose husband was away on business. Gurmukh was allowed to sleep in the front room.

The woman felt suspicious about the suitcase. When the boy was sound asleep the woman opened it and was surprised to find so much wealth. She decided to steal it, so she went to a neighbour and promised to give him half of the riches if he would kill the boy and dispose of his body. The neighbour agreed, and at dead of night, he came in and strangled the stranger to death. But, during the night, the woman's husband had come back and, taking the boy to be a beggar, he had turned him out and had gone to sleep in his place and so, it was not Gurmukh who was murdered, but the woman's husband. Next morning Gurmukh came back into the front room to get the suitcase and start on his journey. His hair stood on end with fright when he saw the dead man. At once he picked up the staircase and took to his heels fearing lest he should be arrested for murder. With his mind fixed on the Guru he ran as fast as he could. He did not rest anywhere, and walked day and night. Weary and tired at last he reached Amritsar, where he went to the Guru, placed the suitcase before him and bowed.

The Guru at once left his seat and embraced him, and told his Sikhs how firm faith helps those who have it. Gurmukh was asked to buy horses with the money he had brought and in a short time he became an expert horse trader.

"A hundred thousand ways we may earn money, save or spend
A hundred thousand may come and go through our hands
If these honours are not counted on the day of reckoning
Where shall we escape to?
A hundred thousand sermons from holy books you may hear
A hundred thousand pandits may explain the epics to you
If these honours are not counted on the day of reckoning
Consider them wasted : for they have been rejected by God.

With the True Name comes honour,
The Creator's Name brings grace;
If day and night He lives in our hearts
He will be gracious, says Nanak,
And we shall be saved."

(Rag Asa Guru Granth Sahib)

CHAPTER EIGHT

BHAI BHARU

In the beautiful hills of the Punjab there was a fine temple of the goddess of power. In it stood a lovely statue of the goddess. Every year thousands of people visited this temple and worshipped her. A fair was held every year to pay homage to the goddess. People from all over India came to this temple to worship during the fair. Even some Rajahs (Rulers) from the Hills attended the fair. The Rajahs usually brought money and rich offerings for the goddess. These offerings were collected by cunning priests who spent them lavishly for their personal enjoyment and not for the common good.

Guru Har Gobind and his Sikhs went to one such fair to preach the Guru's way. The fair was in full swing. The Guru's *Darbar* (Holy Congregation) was on one side of the fair in an open space. The musicians were singing hymns in praise of God. They sang *Shabads* (Holy verses) from the Holy Granth. The soul-stirring hymns touched everybody's heart. People were attracted to the Guru's camp in such great numbers that only a few were left in the temple. Even the Rajahs came down to listen to the Guru's teachings.

Finding only a few people in the temple, a man named Bharu entered and pushed his way towards the idol. He struck the idol's nose with something hard and broke it off. Before the priests could catch him, the man ran out of the temple towards the Guru's *Darbar*. There was a sudden noise and people were running towards the *Darbar* after Bharu. A strong man from the Guru's *Darbar* stood up and caught him. People thought that he was a thief. In a few minutes, the priests also arrived and Bharu was presented to a Rajah sitting there in the Guru's court. The priest told the whole story to the Guru, the Rajah, and all the people who had gathered there. On hearing about the damage to the holy idol, the Rajah was so furious that he did not even listen to Bharu's side of the story and he ordered him to be stoned to

death. The people took hold of the culprit and tried to drag him away but the Guru intervened and said, "It is better that we should listen to both sides of the story and then see if the man really deserves this punishment." The Guru thereupon asked both men to tell the truth. The priest spoke first :

Priest: This man is a great sinner; he has broken the nose of the goddess and he really deserves to be stoned to death.

Bhai Bharu: This is wrong. I haven't committed any Crime.

Priest: It is a crime to break the idol, isn't it?

Bhai Bharu: I don't know who you are and I haven't done any wrong to you. If I smashed the idol it is an affair between me and the idol. Let the idol say what it likes.

Priest: The idol is made of stone, how can it speak? If it were alive it would have caught and punished you there and then.

Bhai Bharu: If it cannot speak or defend itself, how can it speak to you and save the people or give them what they want? My sin is no worse than breaking the handle of a tea cup.

At this the priest could not say anything. Bhai Bharu's words made the people laugh and they really understood the idea behind what he said. The Guru, however, did not like all this and spoke out kindly, "Listen my friends," he said, "It is really no good worshipping idols. Man should worship God who has made living idols like us. But breaking an idol is not good. We must have respect and regard for other people's religion and way of worship. Breaking an idol with hatred is like breaking a heart, and the heart is the house of God. So by smashing the idol Bharu has sinned against God. He must apologise for what he has done and repair the idol."

Bhai Bharu was convinced of the Guru's point of view and asked to be pardoned. The people agreed to forgive him on condition that he never broke an idol again. Bhai Bharu gave his word and also repaired the broken idol. Very soon afterwards he became the Sikh of Guru Har Gobind.

CHAPTER NINE

GURU HAR RAI

Baba Gurditta was the eldest son of Guru Har Gobind. He died long before the Guru himself. Just after his death, a son was born to him, and was named Har Rai. Har Rai was brought up in the natural and beautiful surroundings of Kiratpur, a small town built by Guru Har Gobind in the Hills of the Punjab.

Tread with care not to hurt a "flower" Har Rai was very fond of flowers. One day during his childhood he was passing through a garden. He was wearing a loose robe and jumping with joy. His flowing robe was caught on a flowering plant and when he pulled his robe away a few flower stems were broken. Har Rai felt very sad at having spoilt the beauty of nature without purpose. Afterwards he was very careful and did not wear such a loose robe again.

Guru Har Gobind had five sons. Three of them had died at an early age. Suraj Mal and Tegh Bahadur were the only two surviving ones. The Guru found Suraj Mal to be too worldly and Tegh Bahadur not yet ready to carry out the difficult task of a Guru. The Guru found the necessary qualities for religious leadership in his grandson, Har Rai. So Har Rai became the seventh Guru of the Sikhs on the death of Guru Har Gobind (1644).

Guru Har Rai continued the practice of holding religious assemblies twice a day morning and evening. He preached the true way of life. Nothing pleased him more than helping others. He always told his followers to injure no one's heart and to have respect for everybody's ideas. "A temple or a mosque," he said, "May be repaired or rebuilt but not a broken heart." He was very often heard singing these lines from Guru Granth Sahib

"Everybody's heart is a jewel;
It is not good to break it.
If you long to see the Beloved;
hurt no one's feelings."

(Baba Farid)

The Guru not only cured people of their spiritual illnesses but also helped them to get rid of their physical diseases. For this purpose he set up a big dispensary at Kiratpur. Very able doctors worked in this dispensary. Medicines were given free of charge and the patients were treated very carefully. Many people benefited from it. The dispensary was open to all, irrespective of caste, colour, creed or country. Prince Dara, the son of Emperor Shah Jahan of Delhi, was cured by the Guru with a medicine which was available only from the Guru's dispensary.

One day a man named Kala came to see the Guru and receive his Instruction, bringing his two orphan nephews with him. When Kala bowed before the Guru the two boys began to weep and wail and hit their bellies. Everybody was surprised at this unusual behaviour of the boys in the presence of the Guru. The Guru smiled and said, "Dear Kala, what is the matter with the boys?"

"Sir," said Kala with tears in eyes, "They are the sons of my brother who died a few years ago leaving me to look after them and their mother. My Lord, I am very poor and can hardly afford them two meals a day. They have been hungry since yesterday. Help me my Guru, or the whole family will starve to death."

"Take heart Kala," said the Guru, "The Lord is merciful and gracious. Who knows what is in store for these lads? Today they are striking *their* empty bellies, tomorrow their sword might strike the tyrants bellies. Mysterious are the ways of the Lord, Kala, and these same orphans may become kings and rule over a vast country. The Lord can make oceans turn into deserts and the deserts He can make into oceans. Only repeat His Name, earn an honest living and look

after the poor orphans as best you can."

Having received this blessing Kala was very happy and went home full of joy. He told the whole story to his wife. She was disappointed because Kala had earned a blessing for his nephews and not for his own sons. Pressed hard by his wife, Kala once again went to the Guru, this time carrying his two sons on his shoulders. The Guru understood what had happened and said, "Dear Kala, I am only a servant of the Lord. It is he who bestows honours and grants wishes. Pray to Him, dear Kala, if He is pleased He may make your sons what you wish. I can only say that if they work hard and honestly, they will be happy and will enjoy the fruit of their own labour."

In time, the straight-forward words of Guru Har Rai turned out to be a sort of blessing for the two families. The two orphans Phul and Sandli became the rulers of Nabha and Patiala. Phul died in 1689. The present ruler, Maharaja Yadvindra Singh, agreed to merge his state with the Indian Union in 1956. The Maharaja does not rule now but he is held in great respect because of his voluntary decision to join with the Indian Union and accept the national Government.

Kala's own sons did not become rulers but they became very rich landlords and were known as *Bahias*. They lived freely and no Government ever charged any land revenue or tax from them up to the present day.

"Nanak, call that a miracle,
Which the Lord graciously bestows."

(Guru Granth Sahib)

CHAPTER TEN

A VISITOR FROM ROME

At the beginning of the 17th century, many Europeans came to India. In those days India was well known for its wealth and variety of faiths. It was called a 'Golden Sparrow.' Many of the visitors came as traders and their purpose was to get rich by trade. Some others came as missionaries to spread their religions.

Rome was the capital of Italy. It was well known as the centre of Christianity. The king of Rome sent a missionary to India. The missionary travelled up and down the country for many years. During his travels he met many Moslem saints and Hindu *Pandits*. He had heard a lot about Sikhism from a *Masand* (agent) and wanted very much to see the Guru in person. He wanted to know more about Sikhism through a discussion with the Guru. Therefore he came to Kiratpur (Punjab) and stayed there for two days.

When he met the Guru he asked him a number of questions about Guru Nanak and the later Gurus. He said, "There have been so many prophets. Who is the True Saviour?"

"The prophets and the Gurus enlighten us," said the Guru. "They make us aware of God and they show us the right way to lead our lives. It is our good actions, truthful living and love for God and His creation which will save us. None of the prophets can save us if our actions are bad. It is not the prophet who saves anybody, but it is his teachings that, if followed, lead us to salvation. The sad fact, however, is that we attach more importance to prophets themselves and forget the teachings they leave for us during the time they live among us."

"How did God create life on our earth?" asked the missionary.

God and His works are best known only to Him. But we Sikhs believe that

"The True Lord created the air,
Air gave birth to water;
From water sprang forth life,
And the Lord is within everything he created."

(Guru Granth Sahib)

"Which is the best religion?" enquired the missionary. "The best of all religions," said the Guru, "is to meditate on God's Name and to act rightly."

"Dear "Sir," said the missionary, "I have travelled through almost the whole of India and have seen people observing caste and calling the low caste people inferior. What is your idea about caste?"

"Caste and rank," said the Guru, "depend on actions. The pride of caste is folly and the root of evil. The whole creation is God's work. As a potter makes different vessels from the same clay, so has God made different men to please Himself. Each of us is composed of the same elements. No one is high and no one is low. Being the sons of the same father we are all equal. We are all bound by our actions and without God's grace there is no salvation."

"Whom do the Sikhs call a saint?"

"A saint is he who is aware of the presence of God at all times,
He regards the will of God as sweet,
His only support is the Name;
He is as humble as the dust under anybody's feet
He finds comfort only in God's praises,
And regards friends and foes alike.
He knows none as well as God."

(Asa 5 Guru Granth Sahib)

"What importance should man attach to pilgrimage?"

"If you want to gain true knowledge
Make people's welfare your aim in life.
When you master your five senses,
Life itself will become a pilgrimage."

(Rag Asa Guru Granth Sahib)

"Is it necessary to have a Guru?"

"Dear brother ! the medicine of God's name is within all of us,
But without the Guru we do not know how to use it.
The perfect Guru administers it with necessary care,
And the disease is cured once for all."

(Gauri Bawan Akhri)

"Why don't the Sikh Gurus work miracles?"

"Miracles delude fools only,
Who have no God in their hearts.
Except the true Name, Nanak has no miracle."

(Guru Granth Sahib)

"Is there any merit in alms-giving?"

"Yes, he who earns by honest labour and gives something out of
that in charity, has found the true way to the Lord."

(Guru Granth Sahib)

"Does knowledge lead to salvation?"

"No, knowledge must be supported by actions. Some people
repeat the words of knowledge like the cawing of a crow, but their
hearts are full of greed, falsehood and pride. Without the true Name
and good actions they will not find peace."

(Guru Granth Sahib)

"Who are the chosen people of God?"

"The Lord's chosen are those who are absorbed in His Name.

For them there is no fear of birth or of death.

They have attained the Lord.

Great honour is theirs in all regions."

(Guru Granth Sahib)

"What is your idea of life after death?"

"Human life is a stage in a long journey of the soul. Death destroys only the body but the soul leaves the body and finds a new dwelling. It is like a person casting off his old worn-out clothes and putting on new ones. Our soul is a part of God, but soiled by sin it keeps on changing forms until it once again becomes pure enough to merge with God."

The missionary was very much impressed by the Guru's way of life and his religion. He is said to have praised the Guru very much in his writings.

"Truth is above everything; but higher still is true living."

(Guru Granth Sahib)

"He who looks on all men as equal is religious;

Religion consists not in wandering to tombs,

Nor to places of cremation, nor sitting in silence;

Religion consists not in wandering in foreign countries,

Nor in bathing in the places of pilgrimage.

Remain pure amidst the impurities of the world;

Thus shall you find the way to religion."

(Guru Granth Sahib)

CHAPTER ELEVEN

RAM RAI AND AURANGZEB

Like his grandfather, Guru Har Gobind, Har Rai was a great soldier. He kept a strong army of 2,200 horsemen ready to be used when the need arose. The Guru was otherwise very peace-loving and kind-hearted.

Shah Jahan, the Emperor of Delhi, had four sons. Prince Dara, being the eldest, was the heir to the throne. His younger brother, Aurangzeb, was very clever. When Shah Jahan fell ill, a war broke out among his four sons for the throne of Delhi. Aurangzeb arrested his old sick father and imprisoned him at Agra. He defeated prince Dara who fled for his life and was hotly pursued by Aurangzeb's forces. Dara escaped to the Punjab and sought shelter in the Guru's Camp. The Guru's forces put up a brave fight with the pursuing army and thus saved Dara's life.

Aurangzeb never forgot that the Guru had helped Dara. So, when he became Emperor, he called the Guru to Delhi. The Guru could not find time to go so he sent his son, Ram Rai, on his behalf.

When Ram Rai appeared before Aurangzeb, he was asked many questions about Sikhism. Ram Rai tried to answer them all as best as he could. Aurangzeb then wanted to satisfy himself that there was nothing against Islam written in the Holy Granth (The Sikh Bible). He asked Ram Rai to explain why Guru Nanak had said,

"Mitti Musalman ki, pere pai ghumiar,

Ghar bhande itan kian, jahdi kale pukar."

"The ashes of Moslems find their way into the potter's clod,

Pots and bricks are made out of them, they cry out as they're fired."

Ram Rai thought for a time and then, forgetting altogether what his father had instructed, he said, "Your Majesty, Guru Nanak wrote '*Mitti Beiman Ki*' that is 'The ashes of the faithless,' not 'of the Moslems' fall into the potter's clod. Some ignorant person seems to have copied wrongly from the original text. The scribe seems to have inserted '*Musalman*' in place of '*Beiman*.' This mischief has given a bad name not only to your religion but also to mine." The Emperor was very pleased at Ram Rai's answer and was fully satisfied with his explanation. He sent Ram Rai away very respectfully.

The Sikhs of Delhi reported the whole incident to the Guru and told him that Ram Rai had changed the text of the Granth and thought himself superior to Guru Nanak whose writings no-one had the right to change. When Guru Har Rai heard that from fear of death his son Ram Rai had changed the Holy Text and shown weakness, he was extremely angry. The Guru thought that Ram Rai was unable to withstand pressure and understand the true meaning of the text. He had shown no strength of character. So Guru Har Rai judged that he was unfit to be Guru. He therefore disowned him and said that he would never see him for the rest of his life. He made up his mind to make Har Krishan, his younger son, the next Guru of the Sikhs.

"The word of the Guru is inner music;

The word of the Guru is the highest scripture;

The word of the Guru is all pervading"

(Guru Granth Sahib)

"The Guru gives the word, and the word is the Guru;

All the sweetness of nectar is in the word.

The Guru's word instructs, and the Sikh follows it:

This is how the word leads to light."

(Guru Granth Sahib)

CHAPTER TWELVE

GURU HAR KRISHAN

Guru Har Rai had two sons. Their names were Ram Rai and Har Krishan. Ram Rai, the elder son, had proved himself unfit to be Guru because he had changed the lines from the Granth. This was to suit his own convenience and to save his life when the Emperor of Delhi was angry due to some words in the Granth regarding the Moslems. Instead of understanding the deep meaning of the hymn he had changed the word '*Musalman*' to '*Beiman*' simply to escape from the anger of the Emperor. Guru Har Rai called this great weakness and cowardice and therefore gave the Guruship to his younger son, Har Krishan, who was only seven years old. Ram Rai was mad with anger and began to think of ways to become the Guru by force or fraud. On the one hand, he made friends with some of the *Masands* by offering them a lot of money and on the other, he complained to the Emperor of Delhi about the decision of the Guru.

The Emperor knew Ram Rai well and when he went to him with a complaint, the Emperor at once agreed to help him and find out all about the case. Ram Rai claimed that he could perform miracles whereas Har Krishan was only a Child and could do nothing. He wanted the king to believe that if Har Krishan couldn't work miracles he could not be the true Guru. The Emperor decided to see the young Guru and to find out for himself about the claim to be Guru. The Guru was summoned to Delhi and was asked to perform some miracles.

The young Guru reached Delhi with his mother and some Sikhs and was asked to stay with Raja Jai Singh and answer all the questions he put to him on behalf of the king. When asked to perform miracles, the Guru flatly refused and quoted from the Holy Granth,

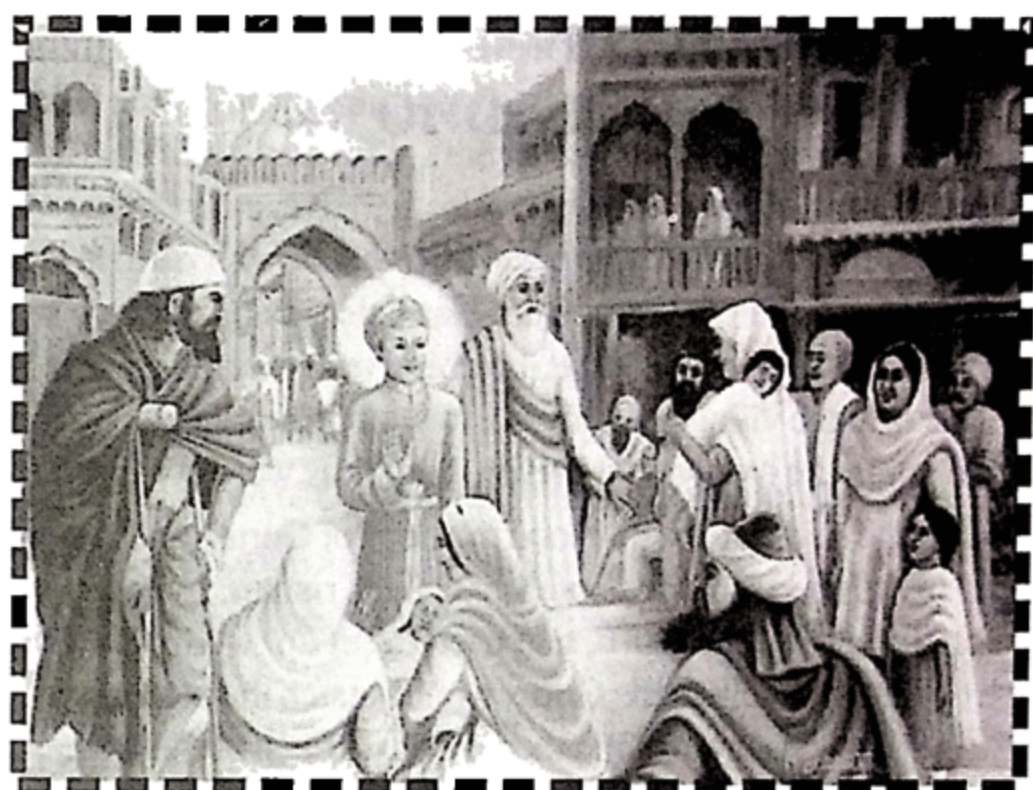
"Miracles and magic are useless, they keep you away from God."

The Guru was, however, ready to discuss Sikhism and the Granth. Later the Guru answered the questions so well that the Emperor's ministers and Raja Jai Singh were left in no doubt that he was the true Guru. However, the Emperor still wanted to test him.

That evening the Guru stayed at Raja Jai Singh's bungalow where the Emperor sent his queen disguised as a maidservant. After the evening prayer, the queen visited the Guru, along with some of her maids, and asked the Guru if he could go with them to see the queen to discuss religion with her. The Guru said that there was no need to go to the queen's palace because she could hear him very well if he spoke from his seat. The maids again asked the Guru to accompany them to the queen's palace because it was the royal order. The Guru smiled and said, "I am sorry you care more for tricks than for truth."

Saying this he rose from his seat, picked up a small stick and walked towards the maids. He stroked the first with his stick and said, "God bless you." Then he stroked the second and said, "May you live long." He stopped near the real queen, put his stick on her head and said, "Truth is more powerful than tricks. You need to learn more, your Majesty. The time is fast approaching when queens like you will become maids not in disguise but in reality. Kings and queens will be found only in stories for children." Everybody, was surprised at this incident and the Guru's words. The matter was reported to the king who felt satisfied that Har Krishan was the real Guru of the Sikhs. He rejected Ram Rai's claim to Guruship there and then.

The Guru stayed in Delhi for some time. He had an attack of small-pox and became so weak that he was not able to walk or to get out of bed. One day he asked his Sikhs to sit near him and when everybody was ready to listen to him, he waved his hand in the air as if saying goodbye and uttered, "*Baba Bakale!*" The Guru was no longer alive. The young Guru's last words meant that the next Guru was to be found at the village of Bakala.



CHAPTER THIRTEEN

GURU LADHO RE

At the time of Guru Har Krishan's death, the Sikhs did not know who would be their next Guru. Guru Har Krishan had a severe attack of smallpox and before he died, he could only say "*Baba Bakale*" (the Guru is in the village of Bakala). It was not known who this man was and where he lived and therefore the Sikhs were confused.

When the *Sodhis* (distant blood relations of Guru Har Krishan) of Bakala heard the last words of Guru Har Krishan, twenty-two of them claimed to be the Guru, and tried to set up twenty-two seats. These twenty-two self-made Gurus would snatch the offerings of the faithful Sikhs who came to find the real Guru. Each of these impostor Gurus had a number of *Masands* who would not only entrap the simple people but would also extort money by unfair means. Some of them even kept guns.

A Sikh named Makhan Shah of the Lobana clan lived in Gujarat. While his ship was at sea carrying a valuable cargo, it got stuck on a sand bank near an island. Makhan Shah and his men were in great trouble and for many days no help reached them. They were sure they would die. Makhan Shah had firm faith in God and the Guru. He prayed to God and vowed that, if his life and his ship were saved from disaster, he would offer the Guru five hundred *Mohars* (gold coins) for welfare work. A strong wind began to blow, the ship was freed from the mud and reached the port safe and sound.

Having come back to India, Makhan Shah decided to go to the Guru with his offering before doing anything else. He took five hundred Mohars and reached Bakala as soon as he could. He was confused and bewildered to find 22 *Sodhis* posing as Gurus. How to find the real Guru was a problem. He gave serious thought to the matter and at last made up his mind to divide his offering among all the

contender Gurus. He went to them turn by turn and offered them two *mohars* each. Wherever he went, he was made welcome but he found each of the 'false gurus' calling the others cheats and swindlers. Makhan Shah was very upset to find each Guru extolling himself to the skies and finding serious faults with the others. He remembered Guru Arjan's words :

"Goodness shall not even come near him

Who calls himself good and others bad."

Another hymn of Guru Arjan was ringing in his ears :

"He who considers himself low;

Shall be considered the most high."

(*Sukhmani*)

There was conflict in his mind, but without saying a word to anybody he visited all the Gurus, one after the other. Having satisfied himself that he had seen all of them, he enquired of the people if there was any other Sodhi from the Guru's family. He was told that a man named Tegha lived in an underground cellar and had no ambition to call himself a Guru. Although Makhan Shah was now losing his faith in the Guru, he thought he should not go back without having visited Tegha.

He reached Tegha's cellar and found him seated with his eyes closed and his mind calm and relaxed. Makhan Shah bowed before him and very lovingly placed two *mohars* near the Guru's seat. The Guru opened his eyes very gently smiled and said, "How now, O Makhan Shah, are you trying to cheat the Guru by offering only two *mohars*, instead of the five hundred you so willingly vowed to offer? I don't like my Sikhs to break their promises, tell lies or cheat others."

Makhan Shah was delightfully surprised and did not know what to say. Unable to control his joy, he ran out of the cellar, climbed to a house-top and waving a flag, proclaimed at the top of his voice, "*Guru Ladho Re! Guru Ladho Re!*" (I have found the Guru ! I have found the Guru !). On hearing this, the people came together from every quarter and thronged to the Guru's cellar. Nobody cared to



Makhan Shah, shouting from the house top in village Bakala (Amritsar) – “Guru Ladho Re, Guru Ladho Re” (I have found the true Guru!)

stay with the twenty-two impostor Gurus who collected all that they could carry and vanished overnight.

One, Dhir Mal, was so much annoyed at this event that he incited his follower Shinha to fire a bullet at the Guru. The Guru was hurt, but his wounds did not prove fatal. Dhir Mal and his men plundered all the Guru's belongings but he did not interfere, nor did he speak an angry word. He just kept cool and calm. Later the Sikhs caught Dhir Mal and the members of his gang and brought back all the Guru's belongings. The Guru would not accept anything back. He asked his Sikhs to release the wrong-doers and forget what had happened. He said to Makhan Shah and his friends, "Anger makes a man mad and makes him do evil deeds. An angry man loses control over himself and dishonours his religion. Anger thus makes him a criminal and he sins against Society, his parents and even his Guru. He utters harsh words and tries to take life which he should protect. His mind is restless until his desires are fulfilled. This affects his sleep and appetite. He tries to put out fire with petrol. He keeps making evil plans day and night and thus creates hell for himself. To forgive is a great act. It is like giving alms. It is a step towards Sikhism and nothing equals forgiveness. Do not bother about worldly wealth my friends, try to have the wealth of God's Name. which is superior to all jewels and gems. It cannot be stolen, burnt or washed away like worldly wealth."

Saying this, the Guru gave away all his belongings to Dhir Mal and his friends and saw them off cheerfully. After this the Sikhs proclaimed him their Guru. Instead of Tegha, he came to be called Guru Tegh Bahadur.

"He protected the frontal marks and sacrificial threads of the Hindus;

He displayed great bravery in this dark age.

When he put an end to his life for the sake of holy men,

He gave his head, but uttered not a groan.

He suffered martyrdom for the sake of religion;

He gave his head but swerved not from his determination. God's

people would be ashamed

To perform tricks and miracles to save themselves."

(Guru Gobind Singh)

"The true Guru cherishes his disciple,
The true Guru is ever merciful to his follower,
The true Guru removes filth from his disciple's mind,
The true Guru instructs his disciple to repeat the Name of God,
The true Guru will cut the fetters of his disciple,
The true Guru's Sikh recoils from evil deeds.
The true Guru gives the wealth of God's Name to his disciple.
Very fortunate is the Sikh of the Guru."

(Sukhmani, Guru Granth Sahib)

"O Sir, why do you go searching for God in a forest?
God lives everywhere and He resides even in you.
As there is sweet smell in flowers
And reflection in a mirror;
So does God live in your heart;
Search for him there, O Brother.
Whether you are abroad or at home;
Know that there is but One God.
Unless you know yourself, says Nanak,
You shall never remove the shadow of doubt."

(Guru Tegh Bahadur)

CHAPTER FOURTEEN

MARTYRDOM

Aurangzeb, the Emperor of Delhi, was very cruel. He starved his father to death, killed his own brothers, Dara Shikoh and Murad, and did not even spare saints like Sarmad, who was a God-fearing Moslem. It was Aurangzeb's desire to see all the people of India accept Islam. He was hated and feared not only by the Hindus but by some Moslems as well.

Aurangzeb ordered that the temples of the Hindus and other non-Moslems should be burnt and destroyed and the people should be forcibly converted to Islam. Those who accepted Islam were given good jobs and did not have to pay tax, but those who did not accept Islam had to pay double tax and were often caught and butchered on one pretext or another. His plan was to convert all the people of India so he started from one corner of the country and wanted to comb it to the other corner, converting Hindus and all non-Moslems. Orders were issued to start from Kashmir, because the Kashmiri Brahmans were highly educated, and it was thought that if they accepted Islam the work would become easier. Secondly, Kashmir, being surrounded by the Moslem majority areas of Peshawar and Kabul, would not be able to resist long: If it did, the Moslems would wage a *Jehad* (holy war) against the Hindus of Kashmir and bring a speedy success to the plan.

Sher Afghan, the Emperor's viceroy in Kashmir, set about converting the Kashmiri Hindus at the point of the sword and he massacred thousands of Hindus who refused to accept Islam! The Hindus left their homes and fled. Even Moslems who helped their Hindu neighbours were put to death. He destroyed almost all the Hindu temples and converted them into mosques. He killed the cows, so sacred to the Hindus, threw their flesh into the wells and forced the Hindus to drink water from these wells. Hindus were tied with ropes and forcibly led to the

mosques to pray to *Rahim* (the merciful God) instead of to Rama (god of love).

Some Hindu pandits (learned men) escaped from Kashmir and made up their minds to seek the help of Guru Tegh Bahadur, who was then at Anandpur in the Punjab. They reached Amritsar, bathed in the sacred tank of Guru Ram Das, and after a long and arduous journey reached Anandpur. The Guru listened to their tale of woe very patiently and began to consider the case. The Guru's only son, Gobind Rai, aged nine, was then playing in the hall. He saw that his father was unusually sad, so he went to him and said, "Father dear, why are you sitting so silent today? What have I done to displease you?" The Guru embraced his son tenderly, set him on his knee and said, "My dear son, You are still a child and cannot understand many things. These people sitting in front of me have come all the way from Kashmir. The Moslems have burnt their houses and killed their families. They are asking for help. I have given thought to their request and I feel that, only a great sacrifice can change the course of events. A man of God must stand as a rock to protect their religion and freedom."

The child at once replied, "Dear father, for that purpose who can be more suitable than you?"

On hearing this, Guru Tegh Bahadur told the Kashmiris to go to Delhi and tell the Emperor that if he could make Guru Tegh Bahadur accept Islam, the whole of India would readily accept it. Pleased at this the pandits lost no time in reaching Delhi. They told the king that they would have no hitch in accepting Islam if he could convince Guru Tegh Bahadur to accept it.

The Emperor was very happy to hear this and summoned the Guru to Delhi. Before he could reach Delhi, the Guru was arrested and brought before the Emperor. The Emperor called a special court, made the Guru sit before him and said, "It is my wish that there should be only one religion in India and, if possible, in the whole world. The Hindu religion is worthless and therefore all the Hindus are sure to suffer in Hell. I pity them and therefore wish to do them a favour. If

they accept Islam and repeat the *Kalima* (Moslem prayer) not only will they go to Heaven, but I will also offer them land, wealth and good jobs. Besides, they will not have to pay tax imposed on the Hindus. If this happens, you will have many more disciples and become a great priest of Islam. I therefore wish you to accept Islam."

"O Emperor," said the Guru, "You and I must walk according to God's will. If it were God's will that there should be only one religion, He would not have allowed the Hindu and the Moslem religions to exist at the same time. He does what pleases Him. Neither you nor I can alter His will."

"God, the most high," said the Emperor, "Appeared to me in a vision and asked me to convert the whole world to Islam. I am, therefore, only obeying God's will."

"God," said the Guru, "Does not speak to anyone in dreams. If God wishes it, He can convert the whole world in a minute because He is all powerful. If you want to do something which He, the all powerful, does not like, then you consider yourself wiser than God."

Upon this the Emperor became red with anger and said, "If you do not embrace Islam, you will be tortured to death."

"Listen O Aurangzeb," replied the Guru. "Try whatever torture your brain can invent, I will never accept Islam. You and I are the servants of God and not His equals. This world is subject to His laws, not yours. Even your prophet, Mohammed, did not impose one faith on the world, why should you do that? The Hindus worship a stone idol and the Moslems worship *Sange Aswad* (the black stone in Mecca). Is *Sange Aswad* any better than an idol? I see only a difference in name. You call that stone 'Aswad' and the Hindus call theirs 'Lingham.' Listen, Aurangzeb, Guru Nanak says, 'Death laughs over man's head, but the fool knows it not.' Through pride you have forgotten death. Let people have different ways of worship and different beliefs and do not force your religion on them. The world is like a garden with flowers of different colours and fragrance. It is better as it is, because it is God's own creation."



Bhai Matti Das being sawn into two at the orders of the Mughal Emperor, Aurangzeb,
for refusing to give up his religion (1675 A.D.)

BHAI MATIDAS BEING SAWN IN HALF

On hearing this, the Emperor was so angry that his whole body was shaking and his eyes were red with rage. He ordered that the Guru should be tortured until he accepted Islam. One of the five Sikhs with the Guru was Bhai Matti Das. He objected to the punishment and called it unjust and unfair. His words so annoyed the king that he immediately ordered him to be sawn in two. Matti Das was bound between two pillars and sawn into two halves from head to foot. After the martyrdom of Bhai Matti Das, the Guru sent the other Sikhs away with a message for the young Gobind Rai. One of the Sikhs, Bhai Gurditta, however, stayed with the Guru.

The Guru was now put into an iron cage and starved for several days on end. At last Sayed Adam Shah appeared with a warrant for the Guru's execution. The Moslem priest accompanying Adam Shah offered the Guru freedom for the last time if he would accept Islam, but the Guru said, "The Sikh religion is dearer to me than life. I will never abandon my faith for fear of death."

GURU TEGH BAHADUR BEING MARTYRED

The Guru was then taken to a well near Chandni Chawk where he washed his face, sat down under a banyan tree and recited the Japji (the Sikh morning prayer). By now large and excited crowds of people had assembled to watch the execution. Moghul soldiers stood on guard with drawn swords a few yards away from the Guru. At the end of the Japji, Guru Tegh Bahadur bowed to God and sat down erect with no anxiety or fear on his face. His face looked as calm as his mind, and with his eyes half closed, he kept repeating : "Waheguru, Waheguru" (You are wonderful, my Lord). The executioner drew his sword and, with one stroke, the head of the ninth Guru, Tegh Bahadur, fell to the ground and rolled in the dust. Blood gushed from his neck, stained the banyan tree and imparted its colour to the dry leaves of the trees that brushed against the blood-spattered body of the Guru as if they were anxious to carry the Guru's message all over the world.

BHAI JAITA/JIWAN BRINGS BACK THE GURU'S HEAD

Soon after the Guru's martyrdom, a fierce storm broke out and a Sikh named Bhai Jiwan took away the Guru's head to Anandpur, running a race against time and death. Like the great Athenian runner, Pheidippides, he ran about two hundred miles in five days and faithfully laid the bloodcovered head before the nine-year-old Guru Gobind Rai who solemnly cremated it and declared himself the tenth Guru of the Sikhs.

Back in Delhi, another Sikh, Lakhi Banjara, came rumbling past Chandni Chawk with his cart. He took the headless body of the Guru to his own house and secretly cremated it by setting fire to the house. Thus passed away the beloved Guru of the Sikhs, paving the way for the foundation of the Khalsa with his blood.

After the storm, the Moghul soldiers found no trace of the Guru except for a small scrap of paper that faithfully stuck to the banyan tree. On it was written :

"Sir deea par sirrar na deea"

"He gave his head but not his faith."

Since the year of the Guru's martyrdom (1675) he has been remembered as *Dharam Di Chadar* (the protector of religion).

"Having broken his clay-pot over the head of the Emperor of Delhi;

He departed to Heaven.

No one in this world has acted like Tegh Bahadur.

The world was in mourning for the death of Tegh Bahadur;

There was weeping for him in this world, but rejoicing in Heaven."

(Guru Gobind Singh)



Bhai Jiwan receiving blessings from the young Guru, Gobind Rai, for bringing the head of martyr Gur Tegh Bahadur, from Delhi to Anandpur

CHAPTER FIFTEEN

Selected Couplets of Guru Tegh Bahadur

(SLOKAS)

1. "Do you count among your goods
Wealth, wife, gold or land?
None of these can help you fool;
This you must understand."
2. "He lifts up all who are poor or low
He drives away all fear
The help of helpless ones is God
Mind, He is always near."
3. "He gave you body, comforts, wealth
And a homely place to live,
So why, ungrateful man, to Him
Your praises don't you give?"
4. "The giver of all good is God
It only can be He;
Think on His Name- the only way
From bondage to be free."
5. "Good friend, repeat His Name; therein
Your soul's salvation lies;
Up, sing to Him, and lose no time
Your life swift-footed flies."
6. Five elements your body make;
You know if you are wise
When torn apart by death; the soul
Back to the Source flies."
7. In every heart the lord resides
This truth the saints proclaim.
Sing Him, to cross the sea of life;

- His hymns the waves shall tame."
8. "Who looks alike on woe or weal,
Is free from greed and fraud;
O such a man is near to
The form of the mighty Lord."
9. "Whose lips no blame or flattery move
Who values iron as gold,
O, such a man no power on earth
As a slave can ever hold."
10. "Who keeps quite calm in joy or grief
And calls each man his friend,
For such a man the age long tale
Of birth and death will end.
11. The man who strikes fear in none
Nor lives himself in fear,
O such a man has wisdom's light
That shines far and near.
12. Leaving all the sins aside
Who pores on Lord divine,
On his lucky brow O Nanak
A light shall ever shine.
13. If pilgrimage, fasts and charity
Bring pride into your mind;
Then like the silly elephant's bath
All efforts fruitless find.
14. In this age His Name alone
Removes all sin and fear,
Who sing His praises day and night
Shall find the success near.
15. As bubbles appearing on water
Instantly make and break.
O listen, my friend, says Nanak;
Such is the creation's fate.

Wahe Guru Ji Ka Khalsa
Wahe Guru Ji Ki Fateh

THE SIKH SYMBOLS

When Guru Gobind Singh initiated 'THE BELOVED FIVE' to become the Khalsa he ordained that as a symbol of being Khalsa the following five articles will be worn on the body of each Khalsa :

1. **KESH (UNCUT) HAIR** :- In accordance with the Sikh philosophy human body is sacred because in it dwells the Spirit of God and what makes it the living image of God is the Mind and Spirit of Man. A complete human being must preserve all the hair on his body as essential and inseparable part of the body. The complete man who is physically and spiritually the image of God is conceived in Sikh Scriptures as a man with hair and turban on his head. (SABAT-SURAT DASTAR SIRA)
2. **COMB (KANGHA)** :- The comb is inseparable from the hair. Hair is a living tissue. But the dead hair which are uprooted on combing must be removed daily.
3. **IRON BANGLE (KARRA)** :- This is symbolic of perfection, a reminder to the wearer to be mindful of his role of a spiritual aspirant and a useful citizen.
4. **SHORTS (KACHHEHRA)** :- A Sikh with his "KACHH" (underwar) could actively go to the battle fields work on any active secular or religious duty. This is a symbol of Continence and restraint of passion.
5. **KIRPAN (SWORD)** : - Prof. Puran Singh Writes : "Every Sikh is to wear His Sword not his own. Kirpan is a gift from the Guru. It is not an instrument of offence or defence. It is mind made intense by the love of Guru.....symbols of myriad personality of Guru's Sikh, that knows no defeat, no disappointment the personality that is unconquerable in its hope, in its spiritual radiance."

NIT-NEM

DAILY RECITATIONS

The hymns composed by our Gurus are called GURBANI. These are the sacred Scriptures of the Sikhs.

Some Bani is in the form of long verses. We are instructed to recite some Gurbani daily as a matter of course. Various Banees are specified for different times of the day.

MORNING RECITATION

- | | |
|-----------------|--------------------|
| 1. JAPAJI SAHIB | (GURUNANAK) |
| 2. JAAP SAHIB | (GURUGOBIND SINGH) |
| 3. SWAYAY | (GURUGOBIND SINGH) |

EVENING PRAYER

6. REHRAS SAHIB. This consists of selected shabads, Baintee-choupai and six stanzas of Anad Sahib

BED TIME PRAYER

7. KIRTAN SOHILS. This consists of five selected Shabds.

GURBANI should be read correctly. It is therefore necessary to learn Punjabi. Also we must try to understand the meaning of Gurbani and act upon Guru's Words as far as possible.

MOOLMANTRA

THE ESSENCE OF GURUNANK'S MESSAGE

EK ONKAR	There is but one God
SAT NAAM	Eternal Truth is His Name
KARTA PURKH	He is the Creator
NIRBHAU	He is without fear
NIRVAIR	He is without Enmity
AKAAL-MURAT	Timeless is His Image
AJUNI	He is beyond Birth and Death
SAIBHANG	He is Self-Illuminated
GURPRASAD	He is raised by the Grace of the True Guru

GUR-MANTAR

'WAHEGURU' IS 'GUR-MANTAR'

Praise the Lord by chanting His Name

WAHEGURU

The Worderful Lord.

To

The Honorary Secretary,
The Sikh Missionary Society, (U. K.) Regd.
8-10 Featherstone Road, Southhall, Middlesex, UB2 5AA.

Dear Sir,

I wish to help the Society in the cause of Sikhi. Kindly send me the constitution of the Society and the deed of convenat forms. I an enclosing herewith :-

A cheque/P.O./M.O. for L as a single donation.

A cheque/P.O./M : O. for L and wish to send this amount regularly, every year under the deed of covenant. Kindly send me the prescribed deed of covenant forms.

Acheque/P.O./M.O. for L in lump sum/first instalment as life membership fee and agree to pay the total of £50 within one year in twelve equal instalments, the last being paid on

NOTE : Please delete whichever is not applicale.

Name.....

Address.....

.....

Tel. Number.....

Please tear off this form and post with your remittance to the Hon.Secretary at the address given above.

THE SIKH ANTHEM

DEH SHIVA BAR MOHE IHAY
SHUBH KARMAN TE KABHOUN
NA TARAUN

NA DARAUN ARR SION JAB
JAI LARON

NISCHAY KAR APNI
JIT KARAUN

AR SIKH HAUN APNAY
HEE MAN KAUN

IHO LALACH HAI GUN
TAU UCHRAUN

JAB AAV KEE AUDH
NIDHAN BANAY,

UT HI RAN MAI TAB
JOOJH MARAUN

*O'Lord grant me the
wish that I may never flinch
from performing the
reghteous deeds*

*That I may never be afraid
of the enemy,*

*and I have the supreme
confidence to win*

*Let one directive guide my
mind exclusively that*

*I may ever be singing thy
praises*

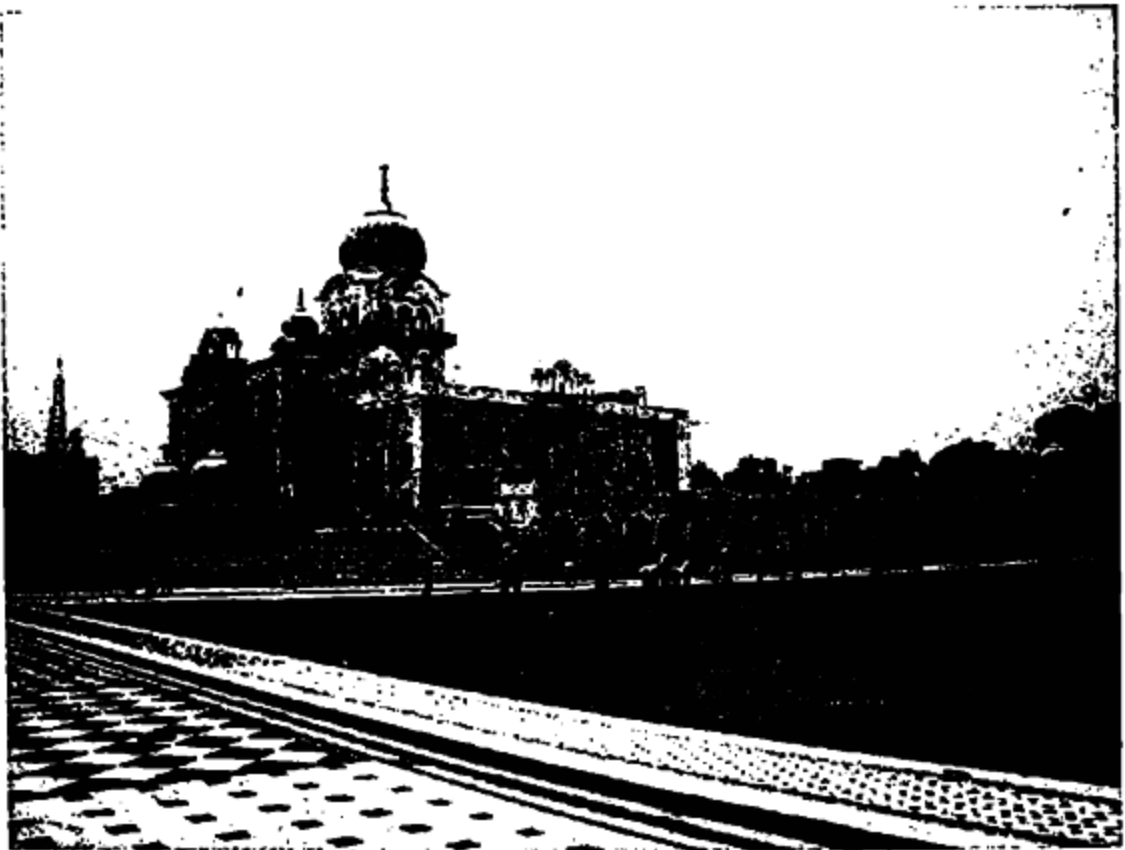
*And when the time comes, I
should die fighting*

heroically on the battle field

This hymn was the favourite prayer of Guru Gobind Singh.

The Guru uses the word SHIVA for God and not the Hindu deity.

Heroic death on the battlefields, singing the praise of the Lord is the goal of Guru Gobind Singh and the Khalsa.



Gurudwara Bangla Sahib, Delhi



Guru Teg Bahadur Sahib Ji

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5. Guru Arjan, the Apostle of Peace.
6. The Sikh Symbols.
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